

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth from Zion."—MICAH IV: 2.

No. 41, Vol. LV.

Monday, October 9, 1893.

Price One Penny.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

THE following discourse was delivered by President George Q. Cannon in the Tabernacle at Salt Lake City, Sunday, August 6, 1893:

In standing up before you this afternoon, my brethren and sisters, I desire an interest in your faith and prayers, that my mind may be directed to those subjects that shall be of the greatest profit to us; for I do not want to stand here and speak my own thoughts, nor to say those things that I may think proper; I would rather the Lord would dictate that which shall be said. To this end I desire His Holy Spirit. How do I know what you need? How do I know the yearnings of your souls, or that which will satisfy you and cause you to leave this meeting thanking the Lord for that which he has given? I do not know, nor does any human being know; but the Lord knows, and I have never yet attended a meeting, when we have sought for the Spirit of God, that we have not gone from that meeting rejoicing in that Spirit and in the testimony of the truth. This is the beauty of the Gospel of the Lord Jesus Christ. It feeds those who hunger after righteousness, it dispels darkness, it gives light, it lifts the soul, and it lightens the burdens which rest upon the children of men.

The experience that we have had, as individuals and as a people, has been most remarkable. There are men in this congregation who have traveled thousands of miles to preach the Gospel of the Son of God as the ancient Apostles did—that is, without purse or scrip. They have traversed sea and land; they have labored in the cause of God efficiently and have been the means of bringing hundreds, and in some instances thousands, of souls to the knowledge of the truth. They have gone out into an unfriendly and uncharitable world, where they have had but little or no sympathy,

where all the religious world has been arrayed against them; and yet they have wrought great good, they have won souls, they have returned rejoicing, even as the Apostles of old did when they came back and told the Master that even devils were subject unto them. No other people that I know anything about have had such an experience. Men have gone forth trembling, because of their weakness. They did not know when they went out how they would succeed. But when they wanted clothing, God put it into the hearts of men to give it to them; when they wanted money, there were those raised up to furnish it. They did not have to go naked; they did not have to go without shelter; neither did they have to go hungry. I myself have been in this condition, as well as hundreds, doubtless, who are here to-day. I have had brethren remark, with whom I labored, "What in the world are you going to do; your clothing is nearly gone; you must have some clothing, and where shall we get it?" They did not know; I did not know. But I can bear testimony to-day, in the midst of this congregation, that during many years' labor in the ministry, without purse and scrip, I never went hungry, I never went destitute of clothing, I never had to go without shelter; when I needed money it was given me, and I never yet in my life asked a congregation or an individual for any of these things, except to ask at a house, perhaps, if I could stay there over night.

On one occasion, on the Sandwich Islands, I went over from the town where I was living to Waiehu, where Brother Francis A. Hammond (who now presides over the San Juan stake) and his wife were living, and I stayed with them over night. We were destitute of garments, and we did not know what to do about it. Money then in that country was exceedingly valuable. Why, they would have litigation over the price of a chicken, and it seemed impossible to obtain money to supply our wants. We knelt down in the morning and asked the Lord to open the way. Brother Hammond and I started to go to a branch about twenty miles distant. On our way through the hills we met a man who had been up to the place where I lived to get a Presbyterian preacher to come down and perform a marriage ceremony; but the minister was gone, and he asked me if I would go with him and marry the couple. We went with him. It was a Canadian half-breed that desired to be married to one of the native women, and after the ceremony was performed, and we gave them some instruction, he gave us five dollars. That five dollars was as large an amount as five hundred dollars would be under some circumstances. If it had dropped out of the heavens it could not have been more unexpected than it was. But it answered the purpose, and the Lord put it in the way. The Presbyterian minister lost the five dollars by being absent; but I expect he could spare it better than we could.

This is only a little incident, but I could stand here and relate hundreds of similar incidents, how the Lord opens His way before His Elders. I was sent on a mission to California. I had translated the Book of Mormon in the Hawaiian language, and we had succeeded, by borrowing money, in procuring a press, and type and paper, with which to publish this. Our agent had bought it and sent it to the Islands while I returned

home; but after it had reached the Islands, Brother Parley P. Pratt, who was in California, desired to have the press and the type and paper sent over to San Francisco for his use, and he issued a prospectus for a paper called the *Mormon Herald*, and wrote home to the Presidency, desiring that I should be sent to assist in the labor. I had only been home a few weeks, after an absence of five years. President Young told me that he thought I had better get ready and go, and two printers were selected to go along as Elders and help in the work. We reached San Francisco on Sunday, with our means about exhausted, and to our surprise we learned that Brother Pratt had started home. I followed him to his camp, and found that everything had closed up in San Francisco. There had been an attempt made to buy a vessel, in order to bring the Saints from the Sandwich Islands to this country, and a good many Saints had invested their means in this. Some rogues had got possession of the vessel by giving a bottomry bond for it; after which they took it down on the coast of South America and had it wrecked. The people lost their money, and it discouraged everyone. Brother Pratt said he scarcely knew where I could get a meal of victuals in San Francisco; the people felt so badly. I was a comparative youth at the time, and it was quite discouraging. One of the leading men of the branch in San Francisco said, "If you have got a thousand dollars, you can start the press here." I told him I had not a thousand dollars, but the Lord had sent me and I was going to do what I had been sent to do. The result was the Lord opened the way wonderfully. Money increased in our hands. A twenty-dollar gold piece would go as far, it seemed to me, as a hundred dollars would under other circumstances. Everything worked to the accomplishment of that which had been designed. Two thousand copies of the Book of Mormon were published, bound and sent to the Sandwich Islands—at least the greater portion of them, and a paper was published, branches were raised up, scattered Saints were organized, and a great work was done. The Lord raised up friends and put means into the hands of the Elders, and that which seemed so dark and impenetrable was changed, and the Lord's blessing rested down upon the efforts that were made. This was all done without purse and scrip. Of course, money was furnished; but the Lord did it, men simply being His agents.

So it has been all through the history of God's people. The labors of the Elders of the Church have been of such a character as to inspire them with the greatest of faith and confidence in God. When He wants a work done, there is nothing that can prevent its accomplishment, if the men who attempt it will only have faith. See how this was illustrated in the case of the sons of Lehi. Lehi was impressed of the Lord to send his sons back to Jerusalem for the brass plates that were in the possession of a man who belonged to an older branch of the family, Laban by name. The Lord had shown to Lehi that if he were to go into the wilderness and across the ocean, to the land which He had promised to him and his children, without some kind of record, there would be danger of their falling into idolatry and forgetting their origin. Therefore, it was necessary, in the mind of the Lord, that these records should be obtained

from Laban. Lehi went to his elder sons and explained to them the necessity of the case, and he wanted them to go back to Jerusalem and get the plates from Laban. But they had no faith. They said Laban would kill them. He was a man of influence and power, and it was no use for them to go back. They did not want to go. Their father asked too hard a thing of them, and they did not feel inclined to do that which he said. Lehi then went to the fourth son and explained to him what he wanted, and he replied, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandment unto the children of men, save He shall prepare a way for them that they may accomplish the thing which He commandeth them." That was Nephi's faith. He knew that God was all-powerful, and he immediately acquiesced in the wish of his father. His next elder brother was influenced by him and he was willing to go, too, and the two eldest sons went also, but reluctantly and without the least confidence in the success of the mission. The history of it is known to most of you. They went in first and asked Laban for the plates. They offered him all their property; but he would not listen to it, and, in fact, his servants chased them away. The elder brothers looked upon this as a confirmation of their fears, and, because their brothers were not of their opinion, they beat them with a rod. But Nephi determined to do the thing that God required, believing with all his heart that God would ask nothing of him that He would not assist him in doing. He went forth again and obtained the plates, and they were the means of saving that people and their descendants from many evils.

This is a striking illustration of what can be done. It was the same, brethren and sisters, in coming to this land. There were doubters who said, "You cannot go into the wilderness and live. If you start out to the Rocky Mountains, you will fail." But the servants of God did not have these fears. President Young was moved upon by the Spirit of God to take a certain course, and most of his brethren were one with him. There were some of the Twelve that did not see as he did. Lyman Wight and James E. Page did not want to go, and did not go; but the rest of the Twelve were one with President Young. He said the Lord had pointed out to him the course to be pursued, and he led the people forth. They were penniless and destitute of almost everything necessary to make such a stupendous journey. Why, as we passed through Iowa, the people had to sell their feather beds, and afterwards everything they had that could be sold, to get provisions. If we had looked at this naturally, men would have said, "This man is leading this people to destruction. What have they got to sustain them. They are going forth into an unknown land, and who knows when they get to any place that they are going for, that they can live?" It was easy to say this, because no one knew anything about this country, comparatively speaking. A few men had crossed here, but they knew nothing about the climate, or whether the soil was capable of sustaining human life. The few who had lived here had lived like Indians; they had hunted and trapped and lived on meat, and a little corn, where Indians could raise a little along the streams.

[TO BE CONTINUED.]

THE SINGERS FROM SALT LAKE CITY.

THE *Globe-Democrat*, published in St. Louis, Missouri, in giving an account of the concert rendered by the "Mormon Tabernacle Choir" in that city, while on their way to the World's Fair to compete for a \$5,000 prize, sums up in one article what all other papers have said, wherever the choir has sung, of the singing from a critical point of view. For that reason space is given to the following review, which under ordinary circumstances would be too long for the pages of the MILLENNIAL STAR. We think our readers will be greatly interested in the success of this band of "singers from the wilderness:"

"Many men still in middle life can remember when the Mormon bands, driven from the Mississippi valley, turned their eyes to the great west and began the long journey that ended in the valley of Salt Lake. Although the railroads have practically abolished space and made Salt Lake City and St. Louis next door neighbors, the fact is not so well appreciated but that a thrill of surprise was felt at the announcement that a large band of accomplished singers from the Mormon Tabernacle would appear in St. Louis en route to Chicago, there to contend for a prize of substantial proportions. The idea of musical culture in the heart of the Rocky Mountains is new to most people not familiar with that region, and yet the fact was emphasized with no little force by the appearance of 250 singers, Mormons all, the trained choir of the principal church in the Mormon country, who gave an entertainment that may justly be pronounced one of the events of the season.

"The choir was large as intimated, and the parts are thoroughly well balanced. The training to which the great chorus has been subjected is of the most substantial character. From the start it could be perceived that the leader, Mr. Stephens, was thoroughly in command of his forces, and had the situation at the end of his baton."

Then follows an exceptional eulogy of the solo and duet singers, after which this paper continues:

"The prison scene from *Il Trovatore* was given with great cleverness by Mrs. Nellie Druce Pugsley and Mr. George Pyper, and not often is it better done. The audience was extremely sympathetic and gave the singers full credit for every effort to please. The voices of the soloists were all of excellent quality, and the music selected was well suited to their capacity.

"But the main feature of the entertainment was the chorus singing. The voices displayed before the audience of last evening are of the best. Of course, they are picked voices, but the fact that so many voices, of such a degree of excellence, are to be found in a city the size of Salt Lake is an admirable tribute to the purity of the Rocky mountain atmosphere. Good as they evidently are by nature, they have received no little benefit from the careful culture imparted at the hands of Conductor Stephens. The control of the conductor was perfect, and the mastery obtained over the compositions rendered was a revelation. The three contest choruses are of widely different character, so different indeed as to be different types of music, but even a captious critic would hardly hazard the declaration

that the Mormon choir is not equally at home in each of the three styles represented in the selections. Whether tested by the grand strains in 'Worthy is the Lamb,' the softer notes of 'Blessed Are the Men that Fear Him,' or the rushing harmonies of 'Now the Impetuous Torrents Rise,' it was equally at home and alike good. From a purely technical and professional point of view there was little to be desired in the chorus work. A trifling blemish here and there might be pointed out, but where the general excellence of the performance was of so high a grade fault-finding is trivial. There was what is often lacking in concerts of professional people, a spirit of enthusiasm among the singers that more properly rendered the chosen selections than could have been done by professional skill alone. But when to the skill of the professional is added the enthusiasm of the amateur the result is perfection. Such a result, comparatively speaking, was the musical work of the Mormon choir.

"One feature especially noticeable about the concert was the rendition of several compositions from the pen of the conductor, Mr. Stephens. The opening chorus was of his writing, as also was the duet, and each displays both learning and genius. Each had variety and fire; each showed not only a fund of melody, but a marked command of all the resources of harmonic effect.

"There was a lack of conventionality in the concert that both surprised and pleased the hearers. The leader read the programme in an old-fashioned style that both interested and amused the people; he pulled the conductor's stand from the platform with an energy that showed he was accustomed to wait on himself; he forgot to bow on entering and on leaving, and generally exhibited unfamiliarity with the tricks of a professional conductor. But so far from being offended the change was evidently agreeable to the audience and they applauded his old-time ways as heartily as they would have done the most Chesterfieldian bow that was ever made from a platform.

"The audience was limited only by the size of the hall, and was composed not only of the habitual concert-goers and musicians, but of people who are not regular attendants at such entertainments, but came because they anticipated a pleasant evening. Among the number were many hundreds of the visitors and delegates to the Sunday School convention, whose badges were plentifully scattered here and there through the tiers of seats. It was a good-humored audience from first to last, and the people had reason to be so, for not often do they have an opportunity to hear such music as was given by the visitors from beyond the Rockies."

FACTS AND EVENTS

The World's Fair now promises to pay expenses, as the daily attendance often exceeds 200,000.

It is reported that leprosy is slowly, but steadily increasing in Spain, especially in Tarragona, Valencia, Almeria, Alicante and Cadiz. It would appear that the Moorish type of the disease has been perpetuated in the populations of some of the Mediterranean provinces.

Paris was visited by a severe storm, which caused much damage, September 21. Factories, villages and cottages were demolished, and the railway line was blocked by telegraph posts that were blown down.

In connection with the coal war a case of highway robbery with violence has occurred. A man was met driving a horse and cart in a narrow road at Alferton, and a gang of colliers seized him. After beating him they made off with his watch and chain and all he possessed.

Brazil is having trouble with insurgents. Several engagements between the government troops and insurgents have already taken place, as well as between the rival navies. The town of Rio de Janeiro has been bombarded, and much anxiety is felt as to the safety of the southern ports of the republic.

At Roanoke, Virginia, a mob who tried to remove a negro from the local jail for the purpose of lynching him were resisted by the militia, and in the conflict which ensued eleven men were killed and a large number wounded. The crowd afterwards dispersed, but subsequently returned and lynched the negro.

A terrific storm raged at Chicago on the night of September 22. It was of short duration, but while it lasted did great damage. The wind blew with tremendous fury, and swept the roofs from the Manufacturers' building and Art Gallery at the Fair, and the 100,000 people, assembled inside, were thoroughly drenched.

A contractor named Atkinson has died at Hull from cholera, and a fatal case has also occurred at Tividale, near Rowley. In consequence of the undoubted prevalence therein of cases of Asiatic cholera and of deaths resulting, London, Grimsby, Hull and South Shields have been declared infected ports and subject to quarantine regulations.

News reached New York, September 23, of the mysterious foundering of the Haytian warship "Alexandre Peton, and the loss of eighty lives, including a number of Haytian diplomatists of high rank who were on their way to negotiate a special treaty with the Dominican Republic. The vessel when off Cape Tiburon sank suddenly and without any apparent cause. There is only one survivor, and he can give no explanation, as his mind is affected.

The Government has constructed a bridge over the Jordan, Palestine, which will considerably facilitate communications between Jerusalem and the valleys on the other side of the river, whence the Holy City obtains cereals and wheat. A bridge of iron is also to be built near Sarona, on the road from Jaffa to Shechem, at a cost of 60,000 francs. The government is likewise about to improve the road between Jerusalem and Jaffa at an expense of 100,000 francs.

A deputation of unemployed waited upon the Lord Mayor of London, September 23, and appealed to his lordship to endeavor to induce the Government to introduce a short bill, granting one or two millions from Imperial funds to the poorer parishes, for the starting of useful relief works. The argument was used that if the Government could vote half a million a year to the Irish they could surely vote a million or two to provide work for starving Englishmen.

At the Anthropological congress at the World's Fair a paper was read, giving for the first time the interpretation of the ancient Aztec calendar. Scholars declare it the most important discovery of the kind, as it may furnish a key to the life and actions of several nations of the early inhabitants of Mexico, and may lead to the translation of the mystic stone writings in Central America. The accuracy and perfection of the calendar is said to be in advance of any now used.

The scattering about, at night time, of inflammatory literature, convinced the authorities in Vienna of the existence of a secret Anarchist printing press. A suspected house was entered, and two journeymen cabinet-makers, arrested. Not only were a printing machine and thousands of pamphlets and handbills discovered, but the place was found to be a veritable arsenal, unfilled bombs, smokeless gunpowder and other explosives, revolvers and ammunition in large quantities being found.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 9, 1893.

SIXTY YEARS AGO AND NOW.

SIXTY years ago the Latter-day Saints were driven from their homes in Independence, Jackson County, Missouri. They were robbed of all their possessions, forced to abandon the lands they had purchased and the homes they had reared in that inhospitable region. Some of them laid down their lives for the Gospel's sake, while others were maltreated. This occurred in the years of 1833 and 1834. The Saints sought refuge in Clay, Ray, Davies, and other counties, but were afterwards forced to leave Missouri altogether and settle in Illinois, in which state Brothers Joseph and Hyrum Smith were martyred, and where occurred the final expulsion of the Saints from Nauvoo.

Before leaving Independence the Saints had purchased the site for a temple, and had dedicated it, and had consecrated the land of Zion. The fearful sufferings they endured on leaving Independence will, probably, never be fully told. The cry in Jackson County, Missouri, at that time was: "We will wade to our knees in blood, but that we drive the Mormons from this County." Hunted and driven, all their means of livelihood taken from them, fatigued and hungry, they camped one night between two branches of Fishing River. That same night a mob of 300, clamoring for the blood of the "Mormons," concentrated at this point, intending to attack and utterly exterminate the fleeing band of inoffensive citizens, who had sacrificed their all rather than defend it by force. God, in His mercy, protected the refugees from their impending fate. A heavy rainfall occurred and the intervening streams rose, according to the sworn statements of the mob, thirty feet in thirty minutes. One of the mob was killed by lightning, and these monsters in human form, who had planned the destruction of the people of God, were scattered in every direction. The brute courage of the coward fled before the angry elements, and the Saints escaped the threatened destruction. This happened on the night of June 19, 1834.

On the first of July the prophet Joseph crossed the Missouri river from Clay County into Jackson County, unattended except by an intimate friend or two, visited Independence, and there viewed with an aching heart the desolation that had invaded the homes of his beloved people.

President George Q. Cannon, in his history of the life of this man of God, the Prophet, says:

He stood among the ruins of once peaceful homes and gazed upon the once fruitful fields which wicked men had laid waste, and his great heart swelled nigh to bursting. Did any premonition come to him of that awful hour when he should next look upon these scenes; when in chains he should be carried through the streets of Independence, as captive kings of old were dragged at their victor's chariot wheels to make the populace shout with cruel joy! Well might Joseph, Prophet of God, have indescribable emotions as he gazed upon this spot, hallowed in his mind by so many tender recollections and so many promised glories. Mobs had done their work. Zion was desolate. Joseph himself was free. But the day was not far distant, when he should as a captive, be brought to Independence and his enemies should gloat over the tortured hero and his pale, undaunted face.

Such was the appalling situation sixty years ago.

Let us turn from the accounts of these sufferings of the fathers and mothers, in which their faith in God was tried even unto death, to the history of a happier event, one in which their children figured conspicuously. We refer to the visit of the "Mormon Tabernacle Choir" to Independence, last month, accompanied by that venerable and beloved pioneer, president and prophet, Wilford Woodruff, by President George Q. Cannon, and by President Joseph F. Smith, son of the martyred Patriarch, Hyrum Smith.

This choir on arrival at Kansas City, September 1, 1893, took a train for Independence, Missouri, the scene of such dire persecutions three score of years ago. This time the "Mormons" were welcomed with all courtesy and good-feeling. Everything was provided for their comfort as they proceeded to the Temple lot, the fond object of their pilgrimage. All was peace and quiet. No angry threats were heard, no hostile demonstrations were made, not even a disparaging word was uttered—all an apparently sincere welcome.

The contrast may be better seen on reading the following account from the *Deseret News* relative to the visit to this hallowed place:

A run of half an hour brought us to the depot, where we found many carriages and conveyances on hand to carry such as wished to ride to the Temple lot. Many preferred walking up the gently sloping hill to the sacred spot, and the serious cast of all features gave a sure indication of the deep feelings that stirred the heart as we trod the land endeared by a thousand sacred ties to the children of Zion. Upon the Temple lot we found a large concourse of people assembled to welcome us. The choir gathered on the south side of the small frame house on the Temple lot used as a house of worship by the Hedrickites. A platform had been arranged, and on this were seated the First Presidency and the leading men of Independence. After the singing by the choir of the thrilling hymn, "The Spirit of God Like a Fire is Burning," the crowd adjourned to the handsome Josephite church across the street, which was soon packed with an appreciative audience eager to hear more singing. When all were assembled the mayor of Independence addressed us in a welcome as follows: "To you American freemen, visitors from the Far West, from a land of fruits, of flowers, of milk and honey, I am here as a representative of the citizens of Independence, Mo.; a broad, open people, free from bigotry, generous, law-abiding, God-fearing and lovers of liberty, and extend in

their names and in their behalf the right hand of fellowship and a hearty welcome to our city, hoping that the memory of this day may be ever garnered in each of our hearts, and treasured as one of the most happy events of our lives."

Such was the welcome that our beloved leaders and the members of the choir, many of whose fathers and mothers had once possessed the lands they then trod, received at Independence. Could a contrast be greater? Words will ever fail in an attempt to describe the emotions which must have stirred the souls of the visitors? What a depth of feeling must have been conveyed to the people of that blood-stained soil when the choir sang the heaven-inspired hymn "The Spirit of God Like a Fire is Burning," a hymn which was sung by a concourse of Saints numbering 40,000, at the laying of the capstone of the great temple built to Almighty God! What a testimony of the worth of the people once driven from that very spot! What a day of sacred, solemn joy, of fond and tender recollection, of peaceful happiness! Wonderful are the mercies of our God.

J. V. B.

EVERY year evidences of the truthfulness of the Book of Mormon are discovered. In the account given of the crucifixion of the Savior in 3 Nephi viii: 9-11, we read: "And the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain; and there was great and terrible destruction in the land southward." With the testimony of such fearful disturbances in nature before us, we need not wonder when we read such accounts as the following: "A buried city has just been discovered in Guatemala upon the estate of Don Manuel J. Alvarado, at the foot of Volcan de Agua. On several occasions the proprietor had noticed articles having a strong resemblance to the domestic utensils of the North American Indians at the period of the discovery of the New World. He finally decided on an excavation, and a depth of from two to five metres unearthed a number of interesting articles, such as domestic utensils, Faience vessels, engraved and brightly painted glasses, vases and kitchen pots, all in good preservation. Also onyx axes, hammers, swords, knives, and lance-heads; in fact, the whole series of weapons in use in pre-Columbian times was fully represented. Along with these were a great number of painted clay idols, fine pearls, turquoises, and other precious stones. Among the latter was one of a magnificent green color, called by the natives chaichivtl, and worn only by princes. One of the glasses was ornamented with symbols and hieroglyphic inscriptions in brilliant colors. The statues, carved in black basalt, displayed great artistic skill, and are the most remarkable from the fact that their sculptors had only stone implements. So far, at least, no trace of metal of any kind has been found in the excavation, so it is probable that the buried city pertained to the stone age. At a depth of only one and a half metre the workmen came on the walls of the houses of the buried city. At the level of the floor of these they discovered a confused mass of human skeletons—some in sitting postures, some lying on their backs, some on their faces; some

of the skeletons showing the inhabitants to have been giants. The positions of the skeletons, and, in fact, the whole condition of the ruins, point to the conclusion that the city was suddenly swallowed by an earthquake."

In our issue of August 14, we published an account of the attempt by Mahomed Alexander Russell Webb to introduce the tenets of Mahomedanism in America. Of this attempt *Public Opinion* says: "In view of the grandiloquent language used by Mr. Webb, the Mahomedan, to describe his mission to America, the following paragraph in the *St. Louis Advocate* acquires a peculiar interest. It is the only notice that the American Press has vouchsafed to Mr. Webb:—'Mr. Muhammad Webb has begun his career as Muhammadan Missionary to America by lecturing before the Liberal Club of New York. The Liberal Club is composed of men and women who have views. Twenty members do not believe in God, three are Socialists, two are Free Lovers, four are Theosophists, two are Positivists, one is a Socialologist, one believes in Malthus, and five are avowed enemies of the Czar! All of these men are prepared to challenge any comer to an intellectual battle for the championship of the world. Mr. Webb was heard with polite attention, and the discussion which followed elicited the fact that, while the lecture was good, none of the members of the Liberal Club were sufficiently liberal to profess conversion to the tenets of Islam.'"

RELEASES AND APPOINTMENT—Elder Henry Harker has been honorably released from his labors as Traveling Elder in the Nottingham Conference, to return home, October 14.

Elder A. C. Thorne has been honorably released from his labors as Traveling Elder in the London Conference, to return home, October 14.

Elder Charles F. Harris has been honorably released from his labors as Traveling Elder of the Norwich Conference, to return home, October 14.

Elder Samuel Weston has been honorably released from his labors as Traveling Elder in the Leeds Conference, to return home, October 14.

Elder Charles F. Longson has been honorably released from his labors as Traveling Elder in the Newcastle Conference, to return home October 14.

Elder Henry Boyce has been honorably released from his labors as Traveling Elder in the Liverpool Conference, to return home, October 14.

Elder W. J. Kelly has been honorably released from his labors as Traveling Elder in the London Conference, to return home, October 14.

Elder Ira Williams has been honorably released from his labors as Traveling Elder in the London Conference, to return home, October 14.

Elder Hugh McKay has been appointed to preside over the Irish Conference.

SHEFFIELD CONFERENCE.

The Sheffield Conference convened in Gospel Hall, at 174 Bentwick Street, Doncaster, on Sunday, September 24, 1893. There were present: Thos. E. Taylor, of the Liverpool office; William Jones and Oliver Hodgson,

Traveling Elders in the Leeds Conference; Hyrum Kirkham, President of, and John Stevens, H. H. Pitchforth, Thos. Salt, H. M. McCune, J. T. Lovett, Jos. S. Robison, F. W. Simmons and W. H. Streeper, Jr., Traveling Elders in the Sheffield Conference.

Three very interesting meetings were held. The remarks of the speakers were mainly upon the principles of the Gospel, the necessity of mankind accepting them, and the necessity of the Saints teaching them by example as well as by precept. All felt that the Spirit of the Lord had attended our meetings, and all went away rejoicing.

The general authorities of the Church, and of the European Mission, and the Traveling Elders in the Sheffield Conference, were presented and unanimously sustained. The report of statistics and labors of the Elders for the six months ending September 24, 1893, was read as follows: Seventies 9; Elders 15; Priests 6; Deacons 7; members 132; total officers and members 169. Baptisms 24; confirmations 24; Priests ordained 1; children blessed 2; emigrated 25; excommunicated 8; died 1. In-door meetings 216; out-door meetings 47; Sunday School sessions 24; tracts distributed 14,786; houses visited 7,076; Gospel conversations 1,453; books disposed of 471.

A Priesthood meeting was held on Monday morning, September 25, at which the Elders reported their labors for the past six months, and at which a rich abundance of the Lord's Spirit was manifested.

H. M. McCUNE, Clerk.

WORK PERFORMED IN THE SALT LAKE TEMPLE.

We are indebted to Elder A. Madsen for the following statistics, showing the amount of work which has been performed by the Saints in the Salt Lake Temple, during the first four months following its dedication:

For May—Baptisms for the living 89; for the dead 1,072. Endowments, living 50; dead 454. Sealings, living 15; dead 106. Children sealed to parents, living 17; dead 8. Adoptions, living 1; dead 1.

For June—Baptisms for the living 116; for the dead 2,435. Endowments, living 177; dead 1,680. Sealings, living 91; dead 419. Children sealed to parents, living 196; dead 145. Adoptions, living 4; dead 44.

For July—Baptisms for the living 68; for the dead 2,371. Endowments, living 133; dead 1,698. Sealings, living 58; dead 386. Children sealed to parents, living 112; dead 98. Adoptions, living 5; dead 24.

For August—Baptisms for the living 145; for the dead 3,553. Endowments, living 118; dead 2,361. Sealings, living 43; dead 661. Children sealed to parents, living 138; dead 147. Adoptions, living 4; dead 93.

Besides these a number of other sacred ordinances have been performed.

FROM VARIOUS MISSIONARY FIELDS.

ELDER HEBER C. IVERSON relates some of his experiences in Tennessee in writing to a friend in Utah. He writes from Pollard, White County. He says:

"The work of the Lord is progressing favorably in this part of our Master's vineyard. We find that the hearts of the people are becoming softened toward us. The old prejudice is fast disappearing and people are becoming desirous of hearing us. We have held some fifteen or sixteen meetings. In many neighborhoods it is almost impossible to hold meetings enough to satisfy the people, for they say that when the 'Mormons' preach, they hear something new. Elder Bean and I had left an appointment at Holmes Creek school house for the first Sunday in August. On the morning of the first Saturday in August, we were informed by postal card that the doors of the Holmes Creek school house had been shut against us. We then joined Elders Duke and Gardner, who had two appointments for that Sunday. After our meeting Sunday morning we distributed all our tracts and received so many invitations for entertainment that we hardly knew which way, or with whom, to go. This was repeated after our meeting in the afternoon, and we were urgently requested to hold at least three more meetings in that vicinity before leaving, which we did. The most remarkable and plainly demonstrative interposition of the hand of God was in this fact, that when our Elders were here about six years ago, the people were so bitterly opposed to them that they were ready to mob them and would not attend the meetings held by the Elders, as they 'knew enough of Mormonism.' The same individuals, who were at that time first and most eager in their desires to mob the Elders, were now in attendance and found that, prior to that time, they had known nothing about 'Mormonism.' Many of these were most determined that we should go home with them. After we had spoken to these once bitter enemies of truth, in public, and conversed with them for hours in their homes upon the plan of salvation, we found their feelings, once so hard, melted by the calm, gentle rays that come from the Sun of Righteousness, insomuch that they were frequently moved to tears, and when we took our departure to fill other appointments, they wept like children parting with their only friend. From place to place of meeting we were followed for many miles. One gentleman over seventy years of age followed us one evening to a meeting six miles distant from his home, to which he returned after 10 o'clock at night, and over the roughest kind of road."

Elders Wm. G. McAlister, Geo. Y. Smith, A. Freebairn and P. S. Condie write from Banff, Scotland, as follows: "Since July 25, we have been laboring in northeast Scotland, about 250 miles from Glasgow, our headquarters. During that time we have distributed 2,500 tracts, disposed of a number of church works, and held forty-five open air meetings. The people have treated us kindly as a rule, and our meetings have been fairly well attended. At times, however, opposition has been raised and on one occasion we had to call upon the police. Several professors of religion have called, Nicodemus-like, seeking private conversations on our belief. September 17, we were visited by a Baptist elder and a deacon, who for two hours sought to convince us of our 'errors.' We are enjoying the best of health and rejoice in our labors, realizing with Paul, that while we plant and water, God will give the increase."

Elder J. D. Owen writes from London of the baptism and death of Fred. Everard. He was 60 years of age. He had been sick a long time and the Elders had visited him for eighteen months. He often said that as soon as he was able to walk he would be baptized. He, however, grew worse, and four weeks before his death decided to be baptized. The ceremony was performed and he then declared that if his Father desired to call him hence he was now ready to go. He departed this life September 17. Elder Owen relates an incident in Jarman's tirade against "Mormonism" that may be of interest. He says: "Jarman and three assistants held some meetings at Woolwich recently, where they sold much of their anti-Mormon literature. One of the local brethren secured some of our tracts 'Jarman and the Mormons' and distributed them among the crowd and explained some of the principles in which the Latter-day Saints believed. The crowd, seeing they had been imposed upon by this slanderer of truth, became enraged and proceeded to roughly handle Mr. Jarman. He and his accomplices were forced to flee into the shops for protection. Just before our meeting on Sunday, September 17, this same crowd assembled near our chapel, and exhibited a picture in which an alleged Danite was about to sever the head of a woman from her body, and they told the people that such was the treatment of the women who emigrated to Utah. The crowd became excited and our people feared some disturbance. We asked God for His guidance, opened our services, and enjoyed a most interesting meeting without any interruption whatever. Four souls were added to the church last week."

Elders Farnsworth and Kerr, laboring in the Selby district of the Leeds Conference, write: "We have tracted eight villages since the first of September, and have held ten open air meetings, some of which have been well attended. We have sold a number of Book of Mormons and 'Voice of Warnings,' and loaned many other church works. Although we have met with much opposition several families are investigating the truth, and we trust the good seed sown will shortly bear fruit. While holding a meeting three miles from Selby we were interrupted by an old gentleman and his son who disputed with us on the principles of baptism. After it was over the old gentleman called a vote from the crowd as to who had advanced the best arguments, and the crowd unanimously voted in our favor. They were in sympathy with us, and we feel to praise the Lord for His goodness and mercy thus extended to us."

UTAH NEWS.

(Summarized from Territorial papers.)

The Ogden tithing yards have been visited by a fire which, beside other property, destroyed 150 tons of hay.

On August 31, the residences of Daniel Bane and a Mr. Andrews, Ogden, were destroyed by fire. Loss \$2,000.

The Honeyville, Box Elder County, flour-mills have been completely destroyed by fire, entailing a loss of \$9,000. Insurance \$5,000.

The residence of John Austin at Center Creek, near Heber, Wasatch County, has been destroyed by fire. The loss amounts to about \$1,500.

A tramp entered the house of Henry Hodgson, in Salt Lake City, during his absence, and, at the point of a revolver, compelled Mrs. Hodgson to furnish him what food he wanted.

Robert Fortune, a hack driver, was shot and seriously wounded in Salt Lake City, on September 2, by a negro. The bullet entered Fortune's left shoulder. His assailant escaped.

M. F. Eakle, of the Church farm, had the misfortune to have his left shoulder thrown out of joint. He was riding a horse when the animal fell down with him, causing the accident.

A little three-year-old son of Albert Ferguson, of Logan, while playing on the bridge over a large irrigating canal, fell into the water. He floated over a third of a mile on the surface of the water before he was rescued, almost dead.

A young man named James Todd was riding a horse in Payson, when it stumbled and fell, throwing him to the ground. His head struck on a sharp rock, cutting a deep gash across his forehead, rendering him unconscious for several hours.

James Hancock, of Ogden, was driving from Pleasant View, when the team became frightened and ran away. Hancock attempted to jump, but caught his leg in one of the wheels and was dragged for some distance. His leg was broken below the knee.

During a pyrotechnic display, at Saltair, Edwin Ray Millard was drowned in the Salt Lake. He was on a fireworks raft in the lake, when some of the material exploded. All hands sought refuge in the water, but the deceased drowned. Several others were injured.

William Mitten, of Paradise, Cache County, being troubled by the presence of a polecat, secured his shot gun, intending to kill the animal. In forcing in a shell in his gun it exploded, blowing his gun to pieces. A piece of brass imbedded itself in his skull, inflicting serious injury.

At Manti, Sanpete County, while working at the flour-mill, J. F. Baker injured a finger. Added to the exhaustion from his day's work, the injury caused him to faint and fall through the elevator to the floor below, tearing loose the cartilaginous fastenings of a rib, injuring his back, and inflicting an ugly scalp wound.

Three fires occurred in Salt Lake City in two days. Two residences and a store were burned. One of the former was owned by N. C. Christiansen; loss \$1,400. The other occurred in a tenement row; loss \$1,500. The store was owned by Rigby Bros. Loss \$3,500; insurance \$2,500. Incendiarism is suspected.

R. A. Beatty, of Park City, Summit County, attempted to turn around with a delivery wagon. The road was narrow and steep, and a short turn had to be made. The wagon upset, the horses became frightened, and Beatty was dragged through the street. When picked up life was extinct, his neck having been broken and his face horribly mangled.

The people of Salt Lake City are preparing a citizen's ticket for the coming November election, as they can no longer endure Liberal (Gentile) rule, as that party has almost ruined the city's financial and commercial reputation. It is said that two years' revenue cannot cancel the present outstanding warrants and other obligations, which are now due.

Mrs. Jane Stonebraker, of Hoytsville, Summit County, accompanied her husband to the canyon in search of berries. She was seated upon the running gears of the wagon, while her husband got off to shoot a bird. At the crack of the rifle the horses made a start, which upset the lady. Her foot caught in the wheel and broke her leg in three places.

Myron A. Abbot, of Annabella, Sevier County, was coming down a steep grade in the Glenwood Mountains, with a load of timber, when the brake-stick broke. He was thrown on to his team and fell under the wagon. The wheels ran lengthwise over his breast, cutting close to his head. Notwithstanding his severe injuries hopes are entertained of his recovery.